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THE  
T R I A L  
AND  
J U D G M E N T  
OF THE  
S O U L.

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THE  
TRIAL  
AND  
JUDGMENT  
OF THE  
SOUTHERN

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THE  
T R I A L  
AND  
J U D G M E N T  
OF THE  
S O U L,

FOR DISCOVERING THE SAFETY  
OF ITS SPIRITUAL ESTATE.

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LATE VICAR OF COLES HILL, IN WARWICKSHIRE.

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A NEW EDITION.

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L O N D O N :

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THE  
TRIAL

AND  
JUDGMENT

OF THE  
CASE

IN DISPUTING THE EASE  
OF THE ESTATE

IN THE  
COURT OF COMMONS

IN THE  
YEAR 1700

IN THE  
COURT OF COMMONS  
IN THE  
YEAR 1700



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THE  
T R I A L  
AND  
J U D G M E N T  
OF THE  
S O U L:

OR,

*Certain Questions or Articles of Examination, whereby the Penitent himself may try and discover the Safety of his own Spiritual State. Or which the Guide of Souls may make Use of, as he sees Cause, in visiting the Sick, and in giving Absolution to them.*

WHEN the person whose spiritual estate is to be enquired into is sick, some questions may be premised, touching his due reception of his sickness. And these the minister (when he is the examiner) may begin after the exhortation to the sick, in the office of visitation.

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### *Questions touching the Sick Persons due Reception of their Sickness.*

1. Are you persuaded, that your present sickness \* is sent unto you by almighty God ?

\* Or when other calamity or affliction, name it.

2. Do you believe and acknowledge, not only his justice, but also his kindness therein, as in a Father's visitation ?

And that all which you now suffer, is far less than you have deserved to suffer ? And that it is all sent for your good ?

3. Do you therefore submit to it quietly, and without murmuring, because he sent it ?

4. And do you look up to him for assistance and deliverance, and depend upon him to take it off again ?

5. And are you willing that he should do this when he pleases, and contented to wait his time for it ?

6. And do you freely resign yourself up to his disposal, either to continue under your illness, or to recover out of the same, to live or die as he sees fittest for you ?

7. Do you study to be as easy as you can to those who attend or minister about you ; and to receive their well-meant care and services, kindly and thankfully ?

## OF THE SOUL. 7

8. Do you now plainly see the vanity of this world, and of all the possessions, pleasures, pomp and splendor thereof, which seemed the most tempting and desirable to you in the time of your health?

And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be taken from them?

9. Do you desire, therefore, to keep your heart loose, and taken off from the same? And to fix your hopes and desires upon God and heavenly things, which you will always find an help at hand, and a solid comfort in your need?

10. Will you endeavour by God's grace, to hold on in this mind, and still to shew forth the same; if, having by God's blessing recovered your former health, you should come to converse again among these worldly satisfactions, and be enabled to relish and enjoy them?

If that is not done already, I must remind you, as your case requires I should, and as I am directed and ordered to do by the \* church, to set your

worldly affairs in order, and to take care of a just payment of all you owe, and declare what is ow-

\* In the rubricks before the absolution in the office of visitation of the sick.

ing unto you, and to make such clear disposal of the worldly goods you have

## 8 THE TRIAL AND JUDGMENT

to leave, as may both discharge your own consciences, and prevent disputes, and preserve peace among your friends, who shall survive you.

I must also remind you, according to your ability, to be liberal to the poor, remembering that what is disposed of this way, is laid out upon your own soul; and that this giving to them, is laying up treasures for yourself in heaven.

*And after these, the Guide of souls (or the Penitent himself, if the sick man is his own examiner) may proceed to other questions for the Trial of his Estate, in manner following:*

*Questions for the PENITENT, whereby to try and discover the Safety of his Spiritual State.*

When you are passed from death unto judgment, and stand at the great day, to be tried before the dreadful tribunal of Jesus Christ, you will be called to answer to the searcher of hearts, and to give an account of such points as these.

### I.

1. **O**F your Faith, whether you have the belief or faith of a christian.

“Whosoever

## OF THE SOUL. 9

“ Whosoever believeth on him shall  
“ not perish, but have everlasting life.”

“ He that believeth on him is not con-  
“ demned : but he that believeth not, is  
“ condemned already.” *John iii. 15, 18.*

The articles or points of this belief; or  
christian Faith, are these :

I believe in God the Father almighty,  
maker of heaven and earth.

And in Jesus Christ his only Son our  
Lord, who was conceived by the Holy  
Ghost, born of the virgin Mary, suffered  
under Pontius Pilate, was crucified, dead  
and buried : he descended into hell; the  
third day he rose again from the dead, he  
ascended into heaven ; and sitteth at the  
right hand of God the Father almighty :  
from thence he shall come to judge the  
quick and the dead.

I believe in the Holy Ghost ; the holy  
catholick church ; the communion of saints ;  
the forgiveness of sins ; the resurrection of  
the body, and the life everlasting. *Amen.*

*Questions about the belief of them.*

1. **D**O you unfeignedly, and from your  
heart believe the truth of those  
things which are professed in this creed ?

2. Have you any scruples about any  
points thereof, or about any other great

A 5

matters



## TO THE TRIAL AND JUDGMENT

matters of religion, wherein you are desirous to have satisfaction?

3. Do you thank God, from your very soul, that you were born and bred up in this belief, and do you desire to die in it?

4. Has it been your sincere care and study, in the course of your life, to order your actions so, and to be so affected with things, as might shew you were real in this belief, and were ruled and acted by a firm persuation of the aforesaid points?

## II.

2. **O**F your *Holy Obedience*, whether you have led the life, or paid the duty and new obedience of a christian.

“ If thou wilt enter into life, keep the commandments.” *Matt. xix. 17.*

“ To them who by patient continuance in well-doing, seek for glory, eternal life.”

“ But to them who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.” *Rom. ii. 7, 8, 9.*



## OF THE SOUL. II

*A brief Recital of the Holy Laws and Duties which we are to obey.*

### *I. Duties toward God.*

**T**HIS holy obedience you are to pay, in a due and devout attendance on prayers, (both public and private) and on sacraments.

In thankfully owning God's free bounty, and praising his goodness, for all the good things which you receive by any ways.

In submitting patiently to his holy will under any afflictions, and not grudging at them;

Nor growing impatient for ease before his time, because they are of his ordering.

In trusting to him, and to his providence, for supplying you in all your wants;

And for preserving you from any dangers; or for delivering you out of them.

And so trusting to him for them, as never to make use of any sin for compassing the same; nor to betake yourself to any wickedness, be it what it will, when you have a tempting opportunity thereby to supply or deliver yourself.

In reverencing his holy name; not using it but with honour and respect, not as a light by-word;

Nor ever in common oaths;

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And least of all in false or faithless oaths.

In reverencing also his word and his worship, and any things or persons devoted to him, or commissioned by him.

### 2. *Duties towards ourselves.*

**Y**OU are to pay it moreover, in humility, or by preserving a just sense of your own faults, defects, and weaknesses;

And not priding yourself on account of any outward things;

Nor being puffed up by any undue conceits of yourself, or with contempt of others.

In chastity, both of the heart, not suffering the fancy to fix upon forbidden objects; or to please itself in being desirous of, or in contriving for any unlawful delights.

And also of the hand, and tongue, and ear, and eye, and of all the outward actions, which are all to be kept clean of all forbidden and impure enjoyments.

In temperance about meats and drinks.

In self-denial and mortification to this world, and in a readiness to part with any of the ease, the interests, or conveniencies thereof, rather than with the ways of truth and righteousness.

### 3. *Du-*

3. *Duties towards our Neighbours.*

**Y**OU are to pay it likewise, in being just in all your dealings.

In being content with what is your own, and not coveting or taking away your neighbour's right from him, either by force or fraud.

Nor by detaining it when it is unjustly taken, or hindering him of the same.

And by this neighbour, you are to understand every man, whether countryman or foreigner, of high or low condition.

In being faithful to all your promises.

In being true in all your speeches, deceiving none with false expressions;

And slandering none with false aspersions;

Nor detracting from any persons real virtues and good actions.

In all the ways of charity towards others, especially the necessitous, giving alms as you are able, or other charitable assistance for their relief.

In candor, or fair interpretation of other mens words or actions.

In not delighting unnecessarily to publish other persons faults, by evil speaking; but seeking rather to cover or excuse them, as we desire may be done by our own.

In

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In meekness and patience under injuries, not bursting out into passion, and opprobrious words upon them.

In forgiveness of the same, and doing good for ill.

In living peaceably yourself.

And in studying to preserve peace among others ; not begetting, or cherishing any misunderstandings between neighbours, and endeavouring to remove them when you find them.

In love, and reverence, and duty to your parents :

And, if need be, in succouring and maintaining them.

In constant respect, loyalty and obedience to your sovereign.

In reverend submission and adherence to the bishops and pastors of Christ's church.

In avoiding schisms and separations, and holding the right faith in unity of spirit, and in the bond of peace.

And in faithful discharge of your duties in any other relations, as of husband and wife, master or servant, or the like, wherein, by the providence of God, you stand placed with others, and mutually indebted.

*Questions*

*Questions concerning our Obedience to these  
Laws.*

1. **H**AS it been the study and endeavour of your life, by God's help, to perform these forecited, and such like duties, though with the infirmities of a forgetful and frail nature?

2. Have you bethought yourself, according as your time and memory will serve you, and called to mind your manifold transgressions and breaches of any of them?

3. After all the discoveries which you have made thereof, no doubt but many of your breaches of the same are still secret; for "who can tell how oft he hath offended?" *Psalms* xix. 12. And are you truly sorry in the general, for all the rest of those breaches, which by your recollection you cannot recover, or call to mind in particular?

4. Where you find, that in any of these, or the like duties, you have hearkned more to wicked and worldly lusts, than to a good conscience, and have yielded to transgress; are you now ashamed of yourself for having done the same?

Especially for having done so, against both the majesty and the mercy of the ever-blessed God that made you: and of an ever-blessed Saviour, who redeemed you  
from



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from everlasting death with his own blood, and has prepared joys both endless and unspeakable for you in another world; and of the holy Spirit of God, who is "grieved therewith," *Eph. iv. 30.* and whose infinite love had instilled better things into you, would you have hearkened to his good motions?

And against the sense and convictions of your own mind, which knows you ought not to have done so?

And against your own many, most solemn, and repeated promises to the contrary?

5. Are you now offended with yourself, and sorrowful from the bottom of your heart, that ever you yielded to commit them? And do you wish with all your soul, that they never had been done?

6. Do you earnestly desire, that you may never yield to commit them any more, nor consent hereafter to repeat the same?

7. Are you resolved, by the grace of God, to endeavour so to do for the time to come, [ \* if it please him to try you still longer, and to raise you up again? ]

\* This clause when the person is sick

8. Do you believe those precious promises, which God has made us in his holy gospel, to assist and help on such obedient endeavours with his almighty Spirit and grace?

And



And are you fully purposed to put forth these obedient endeavours, in hopes thereof?

9. Are you heartily sorry, that those endeavours have not been more perfect in you hitherto?

And do you truly desire, that they may still grow more and more?

10. Will you be careful to remember these holy purposes, as you shall need the same (if by God's blessing you shall recover from this sickness?)

And will you take it kindly, and be heartily thankful to any who shall put you in mind thereof?

11. Is there any particular sin amongst all these, which lies heavy above the rest upon your conscience, and for which you yet need, and desire more particular direction, comfort and absolution?

12. Besides this repentance for all your wilful or allowed breaches of any of these commandments, are you likewise humbled, and heartily troubled for any breaches thereof by surprize?

Or for any hasty and unconsidered stirrings, and first motions of sinful lusts?

Or for rash words or censures, or wanderings in prayer, and the like?

Though you did not indulge, or antecedently give way to these breaches, yet are you humbled, and heartily troubled for the same,

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same, after once you observe yourself to have fallen into them?

Do you earnestly beg God's pardon thereof?

And are you purposed by his grace, to watch still against them the best you can, for the time to come?

### III.

3. **YOU** will be called to give an account of your charity and forgiveness of others.

"If you forgive men their trespasses, your heavenly Father will also forgive you."

"But if you forgive not men their trespasses, neither will your Father forgive you your trespasses." *Matt. vi. 14, 15.*

### *Questions about this Forgiveness.*

1. **DO** you from your heart forgive those who have injured or offended you, as you expect forgiveness of your offences at God's hand?

2. Do you lay aside all ill-will, and all desires and purposes of revenge towards them? And are you ready and resolved, by God's grace, not to shew the same, when

when it shall lie in your way, either to profit or hurt them?

3. Do you heartily pray that God would forgive them? And would you be glad to see them made sensible of their offences, and taking the right way to have God's pardon of them, rather than to see them suffering for the same?

4. Do you remember any person in particular, to whom you would have so much told, or signified in your name?

If so, do you intend, by God's leave, to have the same signified to them?

Or who shall do it? and when?

#### IV.

4. **O**F your reconciliation to your brethren, and making restitution for any wrongs which you have done to them.

"If thou bring thy gift to the altar,  
"and there remembereſt that thy brother  
"hath ought againſt thee; leave there  
"thy gift before the altar, and go thy  
"way, firſt be reconciled to thy brother,  
"and then come and offer thy gift."

"Agree with thine adverſary quickly,  
"whiſt thou art in the way with him,  
"leſt he deliver thee to the judge, and the  
"judge to the executioner, and thou be  
"caſt into priſon. Verily thou ſhalt by  
"no

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"no means come out thence, till thou  
"hast paid the uttermost farthing."

*Matt. v. 23—26.*

"If the wicked restore the pledge, and  
"give again what he hath robbed, none  
"of his sins shall be mentioned to him,  
"he shall surely live, and not die."  
*Ezek. xxxiii. 15, 16.*

*Questions about this Reconciliation, and Res-  
titution, or making just Amends after In-  
juries.*

1. **D**O you desire, that all persons, whom  
you have any ways offended, would  
forgive you?

2. If you know of any who have had  
just cause, either in the way of conversa-  
tion, or of business, to be offended with  
you, and take things ill of you, are you  
ready, where that is wanting to appease  
or remove their uneasy remembrance of  
the same, by having a signification of  
your love carried to them, and of your  
desire of their pardon?

3. Do you call to mind any by name, to  
whom this should have been done, but  
hitherto has not been done? Or to whom  
you would have it done?

If so, who shall do it? and when?

4. Do you remember any reparation, or  
restitution which you need to make to any  
persons, for any wrongs which you have  
ever

ever done to them or theirs, either in their lives, their beds, their goods, or their good name; or by tempting them to sin? and if so, Are you prepared (if that has not been done already) to make them all just and reasonable amends?

Or would you have any thing more done, than has been done in any of these cases, where it may be done with more convenience; and may tend to your further comfort and peace?

5. If you have injured any, by tempting and drawing them into sin, or dangerous errors, do you truly desire, if that is still needful to be done, that they may be made sensible of their sins, or errors, as you are, and so put into the way of pardon thereof?

6. Or if, as brethren in iniquity, and companions in sin, you have hardened one another, by sitting at it together, do you desire the same for them? And where you have not done it before, will you endeavour to make them sensible thereof, and seek their recovery the best you can?

7. Would you have any thing sent to them in your name to make them sensible thereof? And if so, when, and by whom?

8. Are you ready to shew mercy as you have the extremest need to ask it, that mercy may rejoice in your behalf against judgment?

9. And



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9. And will you "break off your sins  
"by alms-deeds according as God has  
"enabled you, and your iniquities by  
"giving to the poor?" *Dan. iv. 27.*

If you have been more wanting in it in  
time past, will you be more careful and  
liberal therein, for the time to come?

And will you still remember, that you  
are but God's steward of all your worldly  
estate, and must give an account what you  
have done out of it for him, as well as  
what you have done for yourself? And  
will you prepare to give a good account  
thereof?

### *Questions upon the whole.*

1. **D**O you believe that almighty God  
is ready graciously to pardon all  
such believers of the foresaid articles of  
the christian faith, as truly repent them,  
in this manner of all their sins, and forgive  
others, and are ready to seek reconciliation,  
and satisfy for all injuries which they  
have done, and to shew mercy, and are in  
peace and charity with all their neigh-  
bours?

2. Do you believe, that he is ready to  
do this only for the sake of our blessed Sa-  
viour and Redeemer Jesus Christ, and in  
regard to the merits of his death, who, by  
his dying on the cross for our sins, pur-  
chased



chased all this mercy for all truly penitent believers?

3. Are you truly sensible of his exceeding great love therein, and from the bottom of your heart, are you thankful to him for the same?

Know therefore, that although you are a sinner, yet "Jesus Christ came into the world to save sinners," 1 *Tim.* i. 15. Although you have been a lost sinner, yet he is "come to save, and seek after that which was lost." *Matt.* xviii. 11.

Although you have sinned, yet you do not cover your sins, or justify them; but with grief of heart confess them, and condemn yourself for the same. And "if we confess our sins, he is faithful and just to forgive us our sins." 1 *John* i. 9.

You confess them to him with a resolved aversion, and turn away from the same; having by the help of his grace, already forsaken some, and studying and being resolved in heart to forsake all: And "whoso confesseth and forsaketh his sins, shall find mercy." *Prov.* xxviii. 13.

If you have sinned against your brethren, you are ready to submit yourself, and seek to reconcile yourself to them, and to the utmost of your power to make them any reasonable satisfaction. And if a man has "first reconciled himself to his brother, he

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“ he may come to God with agood heart  
 “ and offer his gift.” *Matt. v. 24.* “  
 “ he hath repented, and given again what  
 “ he hath robbed, his sin shall not be  
 “ mentioned.” *Ezek. xxxiii. 15, 16.*

Whilst with an humble, a contrite, and  
 a returning heart, you are thus seeking to  
 the Father of mercies to forgive you your  
 trespasses, you do from your heart forgive  
 all other persons, who have sinned against  
 you, their trespasses: And “ if we for-  
 “ give men their trespasses, our heavenly  
 “ Father will also forgive us.” *Matt.*  
*vi. 14.*

As you earnestly seek mercy, you are  
 ready to show it, and according to your  
 ability to give alms to the needy. And  
 “ blessed are the merciful, for they shall  
 “ obtain mercy, and mercy rejoiceth against  
 “ judgment.” *Matt. v. 7. James ii. 13.*

Upon such faith, and repentance, and  
 satisfaction for injuries, and shewing mercy  
 and forgiveness of others, when they are  
 sincere and right, our most merciful God  
 and Saviour will most graciously forgive  
 us, at the great day of judgment. And he  
 “ has committed the ministry of recon-  
 “ ciliation to his ministers,” *2 Cor. v. 18.*  
 that upon appearance of the same, they  
 may declare and deal it out, for the  
 comfort of such truly faithful and penitent  
 persons here in this world.

And now, upon this profession, which you have here made, of this christian faith, and repentance, and reparation of injuries, and of forgiveness of others, and having charity towards all persons, and of shewing mercy to the miserable, all which you declare is unfeigned, and from the bottom of your heart, do you desire from the mouth of Christ's minister to receive the benefit of absolution?

*Then may the Minister, if present, proceed, as he sees fit, to lead the Penitent on in this Form of Confession, taken out of the Office for the Communion.*

**A** Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we humbly acknowledge and bewail, *and especially this humble Penitent doth hereby acknowledge and bewail,* \* his manifold sins and wickedness, which † he from time to time most grievously hath committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against || him. § He doth earnestly repent, and is heartily sorry for these his misdoings. The remembrance of them is grievous unto him; the burden

**B**

of

Or, Her. † Or, She. || Or, Her. § Or, She,  
according as the Person is.

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‘ of them is intolerable. Have mercy  
‘ upon him, have mercy upon him, most  
‘ merciful Father. For thy Son, our Lord  
‘ Jesus Christ’s sake, forgive him all that is  
‘ past, and grant that he may ever hereafter  
‘ serve and please thee in newness of life, to  
‘ the honour and glory of thy name,  
‘ through Jesus Christ our Lord.’ *Amen.*

*And then pronounce the Absolution following.*

**A**Lmighty God, our heavenly Father,  
who of his great mercy hath promised  
forgiveness of sins to all them, that with  
heartly repentance and true faith turn unto  
him, have mercy upon you, pardon and  
deliver you from all your sins, confirm and  
strengthen you in all goodness, and bring  
you to everlasting life, through Jesus Christ  
our Lord. *Amen.*

*Or, instead of this Form of Absolution, if he  
think that fitter, he may use the Form in  
the Visitation of the Sick.*

**O**UR Lord Jesus Christ, who hath left  
power to his church to absolve all  
sinners, who truly repent and believe in  
him, of his great mercy forgive thee thine  
offences: And by his authority committed

to

to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*After which, the Minister may go on with the Collect that follows the Absolution in the Office of the Visitation of the Sick.*

**O** Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the church; consider his contrition, accept his tears, [assuage his pain, as shall seem to thee most expedient for him.] And forasmuch as he putteth his full trust in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit: and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*



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And if the penitent is visited as a sick person he may then use the psalm after it.

"In thee, O Lord, have I put my trust,  
"let me never be put to confusion: but  
"rid me," &c.

But else, instead thereof, he may use these sentences and prayers.

*Sentences after the Absolution in the Communion Service.*

Hear what comfortable words our Saviour Christ saith, unto all that truly turn unto him.

"Come unto me, all ye that travel and  
"are heavy laden, and I will refresh you."  
*Matt. xi. 28.*

"So God loved the world, that he gave  
"his only begotten Son, to the end that  
"all that believe on him should not perish,  
"but have everlasting life." *John iii. 16.*

Hear also what St. Paul saith.

"This is a true saying, and worthy of  
"all men to be received, that Jesus Christ  
"came into the world to save sinners."  
*1 Tim. i. 15.*

Hear



Hear also what St. John saith.

" If any man sin, we have an Advocate  
" with the Father, Jesus Christ the right-  
" teous, and he is the propitiation for our  
" sins." 1 John ii. 1.

*In the Visitation of the Sick.*

O Saviour of the world, who by thy  
cross and precious blood hast redeemed  
us, save this thy servant, and help him,  
we humbly intreat thee, O Lord. *Amen.*

*In the Communion.*

Spare him, O Lord, who hath confessed  
his sins unto thee, that he, whose con-  
science by sin was accused, by thy merciful  
pardon may be absolved, through Jesus  
Christ our Lord. *Amen.*

*The Collect for the 21st Sunday after Trinity.*

Grant, we beseech thee, merciful Lord,  
to this thy Servant, and to all thy  
faithful people, pardon and peace, that they  
may be cleansed from all their sins, and  
serve thee with a quiet mind, through Jesus  
Christ our Lord. *Amen.*

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*In the Visitation of the Sick.*

**T**HE almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, and earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

And the peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God almighty, the Father, the Son, and the Holy Ghost, be with you, and remain in you always. *Amen.*

**AFTER** all this is done, I would put the penitent in mind of one thing, *viz.* That the Holy Communion is still a further and

and principal means to settle and secure both the pardon and the peace of his soul. The receiving it from the hands of God's authorized minister, acting therein by God's appointment, and in God's name, is the most effectual absolution, and one of the best assurances and seals of pardon. The cup, which he gives the penitent to drink from God, is "Christ's blood for the remission of sins," *Matt. xxvi. 28.* or the remission of sins which he purchased by the shedding of his blood. And the method of the church in the restoration of penitents, was to finish and consummate their reconciliation, by giving them the *Holy Communion*. For, "as oft as sins are remitted or absolved in the church, they receive Christ's body, that the remission of sins which is granted, may be conveyed by his blood, says *St. Ambrose*.\*"

And therefore the sick penitent, when he has received the foregoing absolution, would provide well for the peace and comfort of his soul, if, after some respite to recover his strength, or at some convenient time

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\* *Ita quotiescunque peccata donantur, corporis ejus sacramentum sumimus, ut per Sanguinem ejus fiat peccatorum remissio, Ambros. de Pœnit. l. 2. c. 3.*

## 32 THE TRIAL AND JUDGMENT, &c.

time soon after, when he sees most fit, he would consummate his absolution by receiving the blessed sacrament.

And other penitents, after the use of this office, would do well and wisely to do the same, as soon after as conveniently they can.



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